

SOME QUEER ANSWERS
GIVEN TO QUESTIONS.

A CIVIL SERVICE POTPOURRI.

The Republic Bureau, 14th St. and Pennsylvania Ave., Washington, Sept. 7.—In examining the papers of candidates for Government positions the Civil Service authorities often come across very ludicrous answers to questions. The examiners frequently jot down these answers, and some of the officials have unique collections of them.

SPECIFIC GRAVITY.

Here are a couple of definitions of specific gravity which certainly possess the merit of originality:

"Specific gravity is an unknown quantity in the atmosphere, which draws all substances toward the earth."

"Specific gravity is the point at which the hydrometer extends out of the spirits."

THE EAGLE.

The following are some of the answers copied from examination papers of applicants for jobs and "Uncle Sam":

"The eagle belongs to the great family of mammals, but differs from many characteristics from others of this family, especially in the manner of raising its young, the rudiments of its offspring being deposited in a shell and warmed to life and full development by the warmth of the mother's body or by the heat of the sun. It is a very fierce bird when protecting its young, and it is as well to keep at a distance when any are very near."

HUNTING AND HISTORY.

"Hunting in the mountains is good sport, because the game is more numerous, such game as the bear, the deer, the goat, the larger sex and birds of the smaller sex."

"The stems of stamens should be taught, for they extend from the roots to the different parts."

Here is some new light upon an important historic event. This applicant manipulates his facts in a way that ought to be the envy of his rivals:

"In the year of Eighteen Hundred and Sixty-five was Abraham Lincoln shot in the Upper House by his wife."

"AVOIDING ALLUSIONS."

The man who wrote the following had been requested to give his views as to the advantages to be derived from the reading of good books. What he thought of this particular subject, however, does not appear. The candidate had been warned against alluding to his political or religious opinions or affiliations. It will be noticed that he has faithfully avoided it:

"My allusions avoiding political or religious opinions. And they are also to allusions: 'I deem it as being the first step in honesty.' It takes religion conclusively to make a man. If there were no religion, or if a man had no religious opinions, in my estimation, we would be in a vast condition; but, having religion and other things combined, we have the pleasure of using our opinions. And by having religion and using our opinions, we are able to hold the office to which we seek. I deem it necessary for every one to have some opinion voiding, according to standing. And what I've gone on to say is my opinion accordingly as to allusions voiding and political affiliation."

WHY THEY GO TO THE CITY.

The subject of the following sketch is, "Why so many young men abandon farm for city life?"

"Young men come to the city to learn and improve themselves. They learn more and see more. They have more improvements in the city than in the country, such as our colleges, churches, large buildings, theaters, railroads, lectures, vaudeville and steam vessels."

"If such men as Daniel Webster had not left the country as he did, he certainly could not have improved his dictionary. If Hamlet had stayed at his farming he could not have spoken such high and classical pieces."

QUALIFICATIONS OF A GAUGER.

The following is in answer to a question asking "the qualifications which, in our opinion, a clerk, storekeeper or gauger in the Internal Revenue Service should possess?"

"He should be a man of good, sound judgment, and also a just and honest man, and qualified to tend to the business, and a white, American-born citizen, not less than 21 years old, nor over 65 years of age, nor should he serve longer than four years, and should be a good judge of the whisky and other spirits of the United States and other nations. He ought not to get intoxicated nor excited nor fail in his word or betray his true obedient to legal orders from headquarters of the United States also a married man that had four or five boys growing or grown to manhood and that he was sending or had sent to school and was trying to qualify to take charge of the affairs of his government when the older generation passes out of cervist and also called upon to give account to the great Beyond where men of this country don't return to do there work over again."

SOMETHING NEW IN THE WAY
OF FLAT CONVENIENCES.

A New York architect claims to have pushed very close to perfection in designing an apartment-house now almost completed not far from Riverside Drive, and within five minutes' walk of an elevated station.

On every side there is a yard of at least 50 feet width. Every room is lighted by direct light.

The hallway to this building has tiled mosaic flooring and high marble wainscoting. There is an elevator, and a long-distance telephone in the hall, with hallway service all night. The rooms are all light and capacious. The dining-room and parlor have parquet flooring, with high wainscoting in the dining-room.

The bathroom is tiled, and all the plumbing is open. The two bed chambers are connected by a vestibule, on one side of which is a wash basin, with running water, and over it shelf space. Both of the bed chambers have good-sized closets.

The kitchen is connected with the dining-room by a passageway about ten feet in length, on one side of which is the pantry and a refrigerator, with glass shelving. A pipe runs from the bottom of the refrigerator to take away the water, thus doing away with the old-fashioned system of carrying the water away in a pan.

The kitchen contains a gas range, two large laundry basins, a cupboard, and plenty of light—a great asset. The servant's room opens into the pantry hallway rather than into the kitchen, as was the arrangement of many of these apartments a few years ago.

There is a private telephone in the apartment connected with the office in the corridor. There is an electric bell from the dining-room table to the kitchen, and electric lights in all parts of the flat, as well as gas. The chandeliers are handsome and tasteful. There are open fireplaces in the dining-room and parlor, and steam heaters in the other rooms. Tenants are allowed to select their own wall paper and to fix the price pretty much as they like.

Life is Life.

In the trouble, in the strife,
In the loneliness of years,
Let us say that life is life—
With its sunshine, with its tears;
Bear its burdens brave and long,
And of sorrow make a song.

Grief is not forevermore—
After all the ocean-knells
Sure, the ship will sight the shore—
Hark the welcome of the bell!
Bear life's sunshine, with its tears;
Sorrow silenced by a song!

—Atlanta Constitution.

THREE BOYS LOST FOR HOURS IN AURORA CAVE.

Wandered Helplessly Through Resounding Caverns, Seeking in Vain for Escape, and Had Almost Given Up When Rescuers, Following the Trail Marked by Bits of a Straw Hat, Came Upon Them.

Special Correspondence of The Sunday Republic.

Eldon, Mo., Sept. 5.—To wander, bewildered, in numerous subterranean passages, with the aid of but a single dim lantern, and then to sit for long hours in dismal darkness, damp and shivering with cold, while they waited to be found by a rescuing party, was the experience of three boys who went with a party of young people from Eldon to spend a day last week exploring Aurora Cave.

On arriving at the cave the party had eaten an early dinner in the entrance. Then, donning exploring costumes, they proceeded to places of interest, first visiting the "Devil's Pulpit," the "Winding Stairway" and "Dripping Spring." They entered a low passage leading along a small stream. They had not gone far when all of the company turned back except three boys—Ed Shepherd, Bruce Helfrich and Elmore Harris. These three went on for some distance, exploring the caverns made by the changing foundations and gathering specimens and fossils from the clear water. In moving about to get different views of various objects they discovered a small opening that led down into a large grotto. They climbed off a shelf into the larger avenue, thinking

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ED SHEPHERD
BRUCE HELFRICH
ELMORE HARRIS

LOST!

It led back to the main entrance, where they could again join the party. This hallway soon became more contracted, and after passing several corridors leading in different directions they decided that they had taken the wrong course, and attempted to find their way back. For some time they tried to trace their footsteps, entering one passage after another. But as the floor was of hard gravel, they could not find a mark left by their shoes. At last, going up through a small opening, they hurried through a low room, and, winding about with a small stream, came out in a little while near where they had entered. Here the stream was lost in a crevice.

PRIMITIVE BAPTISTS
TO HOLD CONVENTION.

Special Correspondence of The Sunday Republic.

Macon, Mo., Sept. 4.—The Yellow Creek Association of Primitive Baptists—the largest and oldest organization of the kind in Missouri—will meet in its fifty-second annual session with Charlton Church, Macon County, "on Saturday before the third Sunday in September"—or, as ordinarily expressed, the 14th. The meeting will be held under a large canvas, the property of the association, and which is used at all its yearly gatherings, and will continue three days.

There are no State meetings of the Primitive Baptists in Missouri. The State is divided into districts and a certain number of counties are represented in each association. There are about 4,000 Primitives in Missouri, mostly in the northern part of the State. In 1890 there were 3,500 Primitive Baptist churches in the United States, 2,130 ministers and 126,000 members. Their associations are generally held in the latter part of the summer and early fall, when it is pleasant to be out in the woods.

The Primitives claim to be the original Baptist church and that the Missionaries renounced the teachings of the fathers and established new doctrines warranted by the Bible. The thunders of Commodore Perry's guns on the coasts of China opened

that country to the Missionaries and infused new vigor into the religious world. And it also erected the rock on which the Baptists divided. The "strict" sect argued there was more missionary work at home to be done than there were missionaries to do it. Parallel columns were printed in their papers to show there was more crime in New York than in all China, and the moral drama was to "civilize" our own vine and fig tree first and the world afterwards.

In 1836 there was a largely attended meeting of the Baptists in Macon County. The subject of missions was raised and it precipitated a lively discussion. Elder James Moody, in a memorable speech, advocated foreign missionary work. The meeting hopelessly divided on the question. Mr. Moody and his following became known as missionary Baptists. Elder William Sears, Abraham Dale, Philip Dale, John Smoot, Charles Hatfield, William Sham, James Riley, Thomas Williams, James Cauchorn and their wives organized what was known as the "Little Zion Baptist Church." This was the first Primitive Baptist Church in the county. The Missionaries went into the towns, established churches and thrived. The Primitives clung with determined resolution to the stern belief of their fathers and refused to make any concessions. They have not prospered as much numerically as their former brothers, but they are as certain as ever of their eternal calling. The Missionaries established Sunday schools. The Primitives say such action is entirely without scriptural authority; that one cannot be taught to be a Christian, but is converted alone by God's will at his own

good time. If you are not called you are lost, no matter how good you may strive to be. This is explained in the "Confession of Faith":

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation," citing Matthew xv, 11, 12; James 1, 14, and Deut. xxx, 13.

which was now and then traced where the floor was covered with sufficient clay to make an imprint. But still they continued their restless search for an exit to daylight, climbing over huge shelving rocks, entering cavernous gorges, crawling in extremely low places—many times squeezing through openings where the lantern would not stand upright.

A perfect wonderland of stalactite grandeur, in all kinds of grotesque formations, surrounded them at every turn. But the beauty was not noted by the three boys. They were mockers—jews set into prison bars—and they took fantastic shapes which sent new tremors through the bodies of the three wanderers.

Almost discouraged, the boys sat down to rest. In the stillness the noise of falling

water could be heard. Following as lightly as possible in the direction of the sound, they found their way along a widening hallway, and in a short time came to a small lake of water clear as crystal. It was too deep to cross, so the boys began to search for the watercourse that fed the pool, or a stream leading from it. It was not long until their efforts were rewarded by the sight of running water.

This rallied their strength, and they put forth renewed efforts to follow this subtle guide, supposing it would lead them out of the cave. In a little while they entered a low, close place, and had crowded through about as far as it was possible to go when, in turning in the dark, one of the boys fell through a thin opening into a large, deep pool of water. Supposing it to be the one that had been found some time before, he scrambled out and joined the other boys.

The light of the lantern by this time was burning very low, and in getting out of the tight crevices the boys were falling. Once the light had gone down until they thought it out entirely, but it was revived again.

These incidents brought the travelers to a realization of the fact that the possibility of ever getting out alone must be abandoned. Very wet and disheartened, they attempted to find the pool of water again, only going through the larger passages. As they had been leaving pieces of a straw hat at intervals along the route, they again found the water, and, knowing it was dangerous to be left in the darkness away from water, they found as smooth a place as possible near by and decided to remain there until found. By this time they were almost exhausted. The intense darkness contrasted horribly with the pale faces

of the boys. For hours they searched in this way, sometimes at the very top of the cave and again at the bottom, so low that they would have to drag themselves through water, never going in the same place twice. After going what seemed a long distance they came to a narrow crevice, over the top of which hung a massive flat rock. All of the party were able to climb up over this except Godfrey. The place proved too small for him.

All were of the opinion that the boys could not possibly have gone farther, and were going to turn back and start in another direction, when one of the party discovered a piece of a straw hat. This was a clue that had long been looked for. It was easy to follow the boys now, as the keen eyes of the guide noted marks left by their shoes on the hard gravel bed. Following these for some distance, and once in awhile finding a piece of the straw hat, they were finally rewarded by hearing an answering "Hello." It came faintly, and at first no one could tell in what direction it was. But after calling several times at intervals as they moved on, the boys were located. In a few minutes the party came up to where they had settled down to wait until found. Their lantern was turned low in order to have the light last as long as possible, but even at that it was almost out, and total darkness was but sixty seconds removed from them.

It was a few minutes after midnight when the boys were found. They had been traveling underground since 11:30 in the morning, going a distance of several miles in their wanderings, yet they were found scarcely a mile and a half from the entrance.

The hope for the saint and the miserable end of the sinner are expressed in the following from the Articles of Faith of the Yellow Creek Association: "(5) We believe that saints shall persevere in grace and not one of them be finally lost." "(6) We believe there will be a resurrection of the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal."

Primitives never permit the use of the word "reverend" to designate their ministers. They say it occurs but once in the Bible (Psalm cxi, 9), and that in reference to Jehovah, and that, consequently, it is highly improper to use such a reverential word in connection with any individual. A preacher is an "elder," one who "feeds the flock," "a servant of the Most High."

The Primitive elder receives no salary. He goes where duty calls at his own expense. Sometimes he is reimbursed and sometimes not. He never asks as to that and never allows the possible remuneration in the way of donations to decide in considering a proposition to assume charge. The inflexibility of their religion has led to the appellations of "Hardshells," "Ironskins," "Straightjackets" and the like, but the Primitive reply by saying that the right is always firm. If you ask one of them how it could be that God will damn so many who are nonelect, he will point you to the



ELDER A. D. HUTCHISON,
PARIE, MO.

Born in Ralls County, Missouri, March 17, 1841, and united with Bear Creek Church, near Hannibal, in April, 1862. He was ordained in July, 1864. Bible where it says: "Many are called, but few are chosen."

The organ of the Primitive Baptists, the Messenger of Peace, is published by Elder Walter Cash at Marcelline, Linn County. Mr. Cash also runs a weekly paper, and has for many years been the Mayor of Marcelline. He will be the moderator of the coming association.

The Messenger of Peace was founded November 15, 1874, by Elder J. E. Goodson of Macon. It is almost wholly devoted to correspondence from members of the church and has been a success from the start. Nearly every Primitive Baptist family in the State takes it, and it circulates in Illinois, Ohio, Indiana and in many of the Southern States. Some time ago a wealthy brother in Montana died, and among other bequests was one of \$500 for the Messenger, to pay for subscriptions for those unable to take the paper.

The Yellow Creek Association will be attended by nearly all the Primitive Baptist preachers in Missouri and several from Iowa. They will all be entertained free. Elder Cash has entertained as high as 120

delegates, and others have been nearly as numerous. Seven other associations will be represented by messengers at the Yellow Creek meeting.

Following are some of the well-known elders who will attend: W. T. Brown, Richmond, Mo., former Representative of Ray County; S. A. Elkins, Montgomery City, Mo., former Judge of County and Probate Court; Fred Elmore, Grinnell, Ia.; W. J. Hardaway, Middletown; A. D. Hutchison, Shelbyville; Isaac Sawin, Moulton, Ia.; W. J. Pollard, St. Joseph; F. E. Sutton, Paris. W. J. Owings of Calico is clerk of the association.

The Primitive Baptist preacher seldom uses notes, but he is never at a loss for

which looked into each other by the fading light of the dingy lantern.

Thus they sat for long hours. The silence was broken only by the sound of falling water from the stalactites above into the pool below. Every drop sent out sounds to vibrating throughout the cavern chambers. Sometimes they were low and plaintive; again they swelled in joyous strains. Every swirl, gurgle, splash and murmur of the waters found a melodious echo among the glistening tubes. At times it would resemble voices talking; then it would merge into prolonged and melodious chorals.

The party outside waited for several hours and then, becoming alarmed at the long stay of the boys, went back through the main part of the cave to look for them. Every scheme to trace them proved futile, and the long afternoon was almost spent when they returned to the outside. About dark they secured the help of an old guide named Stark, who lives near the cave. He proceeded at once in the direction which the boys had taken, and after searching for an hour was joined by a rescuing party from Eldon, consisting of J. L. Bruffy, Guy Godfrey, Harley Lawrence, James Neville, Oscar Keasling and Raleigh Shepherd. Following the guide, who was familiar with a great number of the passages and branches, they lost no time in beginning a thorough search. The opening became more numerous and smaller the farther they went, until some of the party were unable to get through and were compelled to return. The others kept on, going through places too low to crawl in and so small that it seemed impossible for them to drag themselves through. At times they would come to shelving rocks where a slip would result in a fall of thirty feet or more. Seldom did they come to openings high enough to permit them to stand erect.

For hours they searched in this way, sometimes at the very top of the cave and again at the bottom, so low that they would have to drag themselves through water, never going in the same place twice. After going what seemed a long distance they came to a narrow crevice, over the top of which hung a massive flat rock. All of the party were able to climb up over this except Godfrey. The place proved too small for him.

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something to say. He relies on inspiration from on high, and his discourse may run from half an hour to three hours. Scriptural passages are always within easy reach of his memory to prove the points. He does not preach to make conversions, but to edify the flock. Conversion will come in due time to the right parties. Associations have no jurisdiction over the churches, a local church being the highest ecclesiastical power recognized. No matters of dispute from churches are ever referred to the association. The theory is that each church household being in closer touch with any element of discord, should be the better able to handle it. Offenders are tried publicly before the whole church, and the edict of excommunication or acquittal must be pronounced by the entire congregation.

"SNAPPING" PRAIRIE DOGS.

WRITTEN FOR THE SUNDAY REPUBLIC.

Because of the marvelous quickness of their movements, it is almost impossible to obtain a lifelike picture of prairie dogs. A photograph was, however, taken recently in southwestern New Mexico, where these little animals abound in great numbers, by an artist who had spent months in trying to snap them in their native haunts.

Prairie dogs live in "villages" on the plains. Their peculiar bark sounds more like the chirping of a bird than the noise of an animal. They rarely wander far from the mouth of their burrow, and at the slightest approach of danger they dart down into the nearest hole.

It is impossible to shoot them. Among certain tribes of Indians who use them for food, the custom is to capture them by flooding their burrows; as they come out to escape drowning they are killed with clubs, and then skinned and eaten.

It is better to bear the life they have than to slay them when they know not of it.



ELDER FRED ELMORE,
GRINNELL, IA.

United with Liberty Church, Jasper County, Iowa, in January, 1860, and was ordained October 13, 1864. He is 45 years old.

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"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation," citing Matthew xv, 11, 12; James 1, 14, and Deut. xxx, 13.



ELDER WALTER CASH,
MARCELLINE, MO.

Born in Linn County, Missouri, September 4, 1836. United with West Union Church, same county, in his sixteenth year. He was ordained in May, 1856. He commenced work on the Messenger of Peace in August, 1864, at Macon, Mo., and later bought the paper of Doctor J. B. Goodson and moved it to Marcelline.